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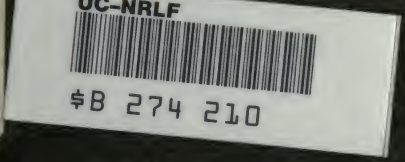

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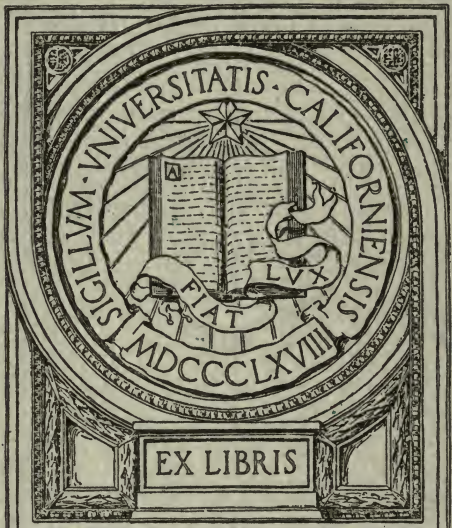

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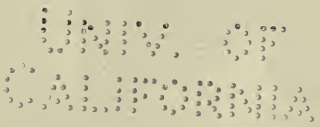

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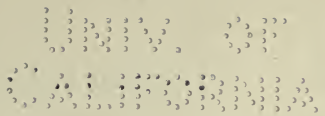

What I Know About The Alcohol Question

What do I know personally about alcohol and its abuses? Everything a man can know and survive. The story has already been told and need not be repeated. If I understand the signs of the times, what the world is seeking is a hope, a promise, a solution—not an unpleasant retrospect.

People acquire first a taste for liquor which results in the disease of drunkenness, primarily to get away from some condition in their lives. Very few have a natural liking for alcohol. Nature has kindly made the flavor of alcohol abhorrent and its effect on the beginner indescribably

distressing. The taste has to be painfully cultivated—acquired. Why then do we see young men, almost boys, gagging over their whiskey or beer? To get away from something, from their adolescence, from their unfledged condition. Nearly every youth of eighteen or nineteen has a consuming ambition to be rated as a man. It happens too often that they attempt to reach a man's dignity by copying his vices. They cannot grow whiskers ahead of time, but they can swagger up to a bar and counterfeit familiarity with things beyond their years. Were it not for this fatal inclination to ape their elders, not one boy in ten thousand would have any more inclination for alcohol than for quinine or castor oil.

This is one of the numerous respon-

sibilities that elder topers cannot dodge. It also brings into the light the awful temptation that undisguised indulgence in intoxicants offers to inexperienced youth.

All through life, the story is the same—just an effort to get away from oneself. The man broken down with overwork seeks to conquer the sense of fatigue after his daily toil, by a bracer or two. The man beset with business troubles separates himself from them for a few hours by indulging in a half dozen stiff cocktails. The man unhappy in domestic life seeks a remedy by a night off with the boys. Last of all, the confirmed drunkard, above all others, seeks to efface himself for a few hours from his pitiable condition. I have examined, not hundreds, but thousands of cases, and in

every one a few simple questions located the underlying cause of the disease. Ambition, restlessness, overstrain, unhappiness — anything that tends to dissatisfaction with one's status in life — are all among the prime excitants to drinking.

Just one simple act of legislation will end the dominion of rum. This is the absolute financial divorce of Uncle Sam and all his subordinates, —states, counties, cities, and towns— from his ancient running mate, Booze. Just so long as a very large part of the expenses of the Government are paid directly by alcohol, it (alcohol) will have staunch friends in the highest councils of every deliberative body. Wherever it is given full swing, it pays more than one-fifth our total taxation. Property,

wealth, interests, all with seeming pertinency ask, "If we abolish the liquor revenues, where do we get off?" This argument is not made in the open. But silent gratitude for burdens of government lifted from the shoulders of others, is alcohol's strongest asset—the one line of defense that protects it from annihilation.

Those who look kindly on John Barleycorn for the enormous revenues he produces, which revenues they so cheerfully pay, never reckon up the other side of the balance sheet. They shut their eyes to what it costs them in prisons, almshouses, lunatic asylums, wrecked lives, lowered manhood, ruined homes, and general efficiency impaired to an extent startling if we knew the truth. It may be

asserted conservatively that seventy-five per cent of the male workers in every large city are materially worse for the wear because of alcohol. While a large proportion of them would not be classed as drunkards, they are not at their best either in mind or body, through the use, or rather the abuse, of rum.

My plea is to let alcohol stand by itself. I would accept no favors from it, neither would I strong-arm it. I have no faith in local option, high license, or even prohibition, for all these things mean force, and force has ever been met with resistance. But if alcohol could once be shown in all its hideous nakedness—not as a vast distributer of funds to government—but as the universal scourge of all mankind, public opinion would

rise to such a height that the seeming power of alcohol could not withstand it. Those who would cry out the loudest in indignation at such a proceeding would be the tax-paying interests that now give liquor its sole effective support.

When public opinion is thus clarified, it will be no more difficult for a young man to avoid liquor than it is for him to avoid strychnine and cyanide to-day.

Until the time comes when the legislatures, national, state and local, decline to license alcohol to go out and kill, I shall have no faith at all in the value or permanence of any kind of settlement that may be proposed.

The attitude of our national government with regard to liquor borders on the grotesque. On the one

hand the government is a stern moralist. Long ago liquor was banished from the canteens. Civil Service officials have been practically under total abstinence rules. On top of that comes the sweeping order of Secretary Daniels forbidding the use or the presence of liquor on ships of the United States. But how about the proletariat?

"Bottled in bond" is one of Uncle Sam's most alluring and valuable assets in advertising his whiskey. "Bottled in bond" is equivalent to saying, "Come on boys, drink all you want, it is good for you; it was bottled in my warehouse. It is not good for the men in my navy because it poisons them and destroys their usefulness as defenders of my country, but you must drink it because we

need your money to build more battleships, and support the navy and army and some of the civil departments." If an individual were to engage in such deception as this he would promptly be arrested and prosecuted.

There must be drunkenness among the officers and men of the navy or there would be no necessity for the proclamation making the navy dry. What then is to become of the navy drunkard? Will Uncle Sam undertake to heal him, or will he force him to desert in order that he may partake of Uncle Sam's "bottled in bond" whiskey without interference?

Uncle Sam is the sole proprietor of every distillery and brewery in the United States. His revenue agents carry the keys, authorized to close

and open at will. If it be right for Uncle Sam to engage in the production of alcohol, then it is treason to interfere with its sale and consumption.

Uncle Sam has been notified by John Barleycorn that unless he is given the right of way at the Panama-Pacific International Exposition, he will cause the fair to be a failure. Whether the dog will allow himself thus to be wagged by the tail, it will be interesting to observe.

To be consistent, Congress should pass an Enabling Act authorizing Uncle Sam to stamp his whiskey with the same emblem placed on his silver dollar: "In God We Trust."

The moonshiner can make his corn into corn-dodgers, mush, hot cakes and hominy unmolested, but Uncle

Sam draws the line when it comes to mixing it with other materials, the product of which makes drunk. He is the only one in the United States having the indisputable authority to blend raw materials for the purpose of making a drink that causes drunkenness. He guards this distinction with as much jealousy as a mother does her first born. Why not have him form a partnership with the devil and monopolize the manufacture of all other poisons, thereby gaining a further distinction of supplying all the subjects for the crazy houses?

There is not a day, an hour, or a moment in which Uncle Sam does not violate the Sherman Act. There is not now, nor was there ever, a partnership so vicious and destructive as

the one entered into between Uncle Sam and Demon Rum. The combination is so powerful that it has been able to drive out all competition. Even the individual is deprived of the right of competition by the threat of jail or death. Until the President of the United States directs the Attorney General to unmerge Uncle Sam and Demon Rum, there is little or no use in communities or states enacting ordinances and laws. Compel Uncle Sam to confine himself to legitimate business, and you will take Demon Rum by the neck and strangle him to death. Education will accomplish all else that is to be done.

In a recent lecture an ex-governor of one of the southern states made this statement: "I am not now and

never was a drunkard, but I have been drunk."

Well might a man say: "I am not now and never was a murderer, but I have committed murder," or "I am not now and never was a forger, but I have committed forgery." We should be honest with ourselves. We cannot fool the public through self-deception. I was a drunkard. I am now an ex-drunkard, — not a reformed drunkard. You cannot make imperfection into perfection.

"Who can bring a clean thing out of an unclean? Not one." (Job 14:4.)

Let us not wink at the plain fact of today. Let us consider two classes of people who have contact with this liquor question One class is composed of those who have convictions and the courage to express them.

These are they who turn not to the right nor to the left; who walk straight on through a mass of staggering men, frantic women, and children diseased or disgraced, searching for something that will end it all—something that will take the stagger out of the drunkard's legs, the blear out of his eye, the palsy out of his hand, the stench out of his breath. These people with the polar purpose of discovering a remedy for all this debasement of the spirit and destruction of the flesh of men, make no compromise.

The other class is composed of the politicians. So long as there are more votes in alcohol, they are actively or passively for it. If they sense more voting strength on the other side they assume a virtue and

go over to it, thereby winning the hatred of those they desert and the contempt of those to whom they come as parasites.

It is to this tendency that we owe the pitiful piffle with which public attention is diverted from main issues.

Just now a performance of this sort is made a headliner. The Secretary of the Navy has forbidden the use of any form of alcoholic drink to both officers and men on our warships.

Think of it!

The United States Government lives on the tax paid by alcohol. Alcohol built our warships. Alcohol bathed their sides in baptism when they were launched. Alcohol pays their officers and crews, the salary of the Secretary of the Navy, and for

the pen that wrote his order. The alluring Enlistment Bureau pictures show officers and jolly jack tars drinking toasts to the dusky beauties of the South Sea Islands. The men who built the ships are the men who drank the government's taxed liquor. They are rotting in drunkard's graves. Their wives are in the almshouses. Their daughters are prostitutes. Their sons are convicts. The navy rests on that foundation — built by misery and transgression, by early hopes faded, happiness turned to festering sorrow, childhood without joy, manhood without hope, womanhood without virtue. All that built the navy! And the Secretary writes the title clear as an evangel of abstinence, by forbidding wine to the officers!

If the situation were not so serious it would be amusing. This Secretary of the Navy puts a bread and milk poultice on the crater of Vesuvius and enters the limelight, posed for applause! But below the poultice the fires and gas gather for eruption. The poultice has not reached the cause.

But let us suppose that alcohol is wiped out in a wholesale outburst of public indignation. What then? Will that change human character and nature? Will it alter the impulses, the ambitions—one might say the instincts—that guide our actions? Will that banish unrest, overstrain, unhappiness? Will it banish that terrible desire to "get away from oneself"? I have grave doubts. And unless it does, the victim who has

escaped from one vice runs a deadly peril of falling into another,—he will seek some other strong agent to do for him again what alcohol did.

In my own case, ceasing to drink was the smallest part of my salvation. Christian Science alone made me immune from the varied temptations of life.

To mortal sense I was a drunkard for a period of ten years. When, as a matter of fact, I can truthfully say that the real Sam Leake, God's perfect, spiritual man, made in His image and after His likeness, never was, never can be, and never will be a drunkard. The body, which in reality is a myth, was drunk for ten years, but the body is not I, but mine.

Drunkenness will exist, legislation or no legislation, high license or no

license, prohibition or no prohibition, local option or no local option, until men and women realize that their bodies are not themselves but theirs, and learn that divine Mind alone controls them. How can men and women learn this? The answer is: Through the teaching and the understanding of Christian Science. When a man is healed of drunkenness through *materia medica,* no effort is made to change his thoughts and no claim is made that his thoughts have been changed. Christian Science not only heals man of drunkenness, but destroys all physical sense of discord, causes him to seek the undivided garment, teaches him right thinking. Our lives cannot be different from our thinking.

Over a hundred years ago Thomas

Jefferson said that the nation could not survive half slave and half free.

Ex-Governor Patterson, of Tennessee, added that the nation cannot survive half drunk and half sober. I add that a man or woman cannot succeed half bad and half good. The man who is healed of drunkenness and continues in the old way of thinking, looking upon drunkenness with gratification and abstaining from it through fear of the consequences, is half bad and half good, and is neither a temperate man nor a trustworthy religionist.

"I know thy works, that thou art neither cold nor hot;
I would thou wert cold or hot.
So then because thou art lukewarm, and neither cold nor hot,
I will spue thee out of my mouth."
—(Rev. 3: 15, 16.)

Before attempting to destroy an evil we should first look to the cause. Why do men and women drink? I say that the object that impels them to drink is a commendable one—"to get away from themselves." If they are in poverty is it not commendable that they should want to be prosperous? If they are weak is it not worthy that they should want to be made strong? If they feel the lack of courage is it not laudable for them to want to be brave? If they are unhappy is it not natural for them to want happiness? If they believe they are bound by "limitation" is it not commendable that they should seek freedom? We could cite causes indefinitely, but these are sufficient to point out the fundamental instigating cause of most forms and degrees of

drunkenness. The trouble lies in the remedy the unfortunate ones use — "Rum." Liquor only gives them a temporary sense of relief from their troubles. Christian Science provides correctly the remedy which the drunkard seeks erroneously.

Sam Blythe wrote in his book, "Cutting It Out": "You have all known the man who says he quit drinking and never thought of drink again. He is a liar. He doesn't exist." Had he understood anything about Christian Science treatment this sweeping statement would never have been made. Through this healing the desire for drink is destroyed and no man is healed until this is done. Man does not leave drunkenness. Drunkenness leaves him.

Christian Science healing, whether

in drunkenness or any other disease, goes back to the nature of man's existence, his being, for its foundation and working hypothesis. It finds that man's being, his existence, is spiritual instead of material. That man *is* spiritual instead of material was demonstrated by Jesus when He rose from the dead, or rather, when He showed that what was called death had no reality nor power. Only a spiritual being could do this, it being self-evident that a material thing could not of itself come back from the grave.

Therefore if man's nature is spiritual instead of material, as it has been shown above that it is, he must be subject only to spiritual laws and conditions, not to physical laws and con-

ditions. This is self-evident and inherent in reason.

Again, if man is subject only to spiritual laws and conditions, any material or physical remedy or treatment must necessarily be wholly outside the domain of his existence and therefore utterly ineffective.

It may, however, be asked why, if man is wholly spiritual in nature instead of physical, should he need treatment of any kind? The answer is that he does not in reality need treatment of any kind because he is spiritual and therefore perfect. The knowledge of this fact proves itself and constitutes the only treatment that there can be.

What then is this drunkenness for which we seek a cure? It is the claim, the belief, that there is such a

thing as a material man, and this belief or claim includes the drink, the temptation to drink, the drunkard, and that which sees, knows, and condemns the drink and the drunkard.

The healing for drunkenness, so far as there can be any, begins with the practitioner in that his only function is to have the true concept of man. This true concept on the part of the practitioner not only frees the man from the temptation to drink but from the fear of condemnation of foes or friends — which is, itself, a form of drunkenness.

Thus we see that Chistian Science and not the Christian Scientist is the healer in all cases, and that Christian Science treatment means that the practitioner is constantly looking away from the senses to his own and

his patient's refuge, the eternal Good, which is too pure to behold iniquity.

Christian Science treatment, unlike all other forms of treatment, does not deal at all with personality. It defines perfection and imperfection —showing that one is, and one is not, the Truth. Truth makes man free—free from the illusion that there is, was, or shall be any power apart from the Mind which Christ Jesus proved to be true. Christian healing means eternal salvation in which there is no power to sin or be sick and where one man is never the superior of another. It is the new heaven and new earth where God wipes away all tears and man loves his neighbor as himself.

The difference between Christian Science treatment and other forms of

treatment is the difference between "do" and "done." Christian Science treatment finds that all is done and done perfectly. Other treatments seek to change imperfection into perfection — which is manifestly impossible.

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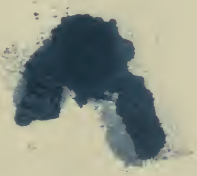

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